descendants of the

Anglo-Saxons ~~the race~~ arouse anew the old gold goblin to ~~renew the old struggle between~~ to chill the heart of the world for higher interests and to bring into bold relief the ceaseless yearnings of man for what he has not, his discontent with the actual, and his futile attempts to better his condition. — In view of this striking similarity it is not strange that we should see such an unusual activity, at this period, in the ~~hostile~~ camps of Protestantism and the Papacy. Protestants are ready to waive all differences when the common opponent of all is to be met. And yet new differences arise in reference to this very encounter. Some recommend and do strictly adhere themselves to the most rigid method of an open, inexorable, violent hostility; others would advocate a wise liberality and conciliatory measures; some, with scorn and dread on look the Eternal city; they would be glad to see its gilt spires fall, its proud domes crumble; they would rather see wild beasts of the desert, and doleful creatures, and owls, and satyrs, and dragons dance in its desolate houses and its once pleasant palaces; whilst others point with complacency to its growth, and for its corruption in common with that of Protestantism can see no remedy but a new Reformation comprehending both. — It behooves us therefore to look with an impartial eye, for once at least, at the present state of the Romish Church.

Terrible as was the stroke inflicted a few three centuries ago, by the pimple monk of Erfurt, still we see her manifest, especially now an unparalleled energy and that directed mainly to the conversion of her dangerous enemy. Nor can it be denied that within the last twenty years she has celebrated numerous and most splendid triumphs. We must remember that she still embraces 150 millions of souls, spread over every part of the globe; she has a wonderfully self-harmonious organization, furnished with every means of action, while she is one in doctrine, in government, in worship and even in language (for in China as well as in Prussia, in New-York as well as in Paraguay, Latin is the language of her prayers and forms); and with all that she has a power of accommodation which makes her flourish in Republican America as well as in monarchical Austria, which makes her rule in civilized France as well as over the semi-barbarous tribes of South-America. Her spread in Asia and America have already supplied her the numbers she lost in the 16th century. It is an acknowledged fact that the Romish Church alone gained anything by the late European revolutions. Whilst the red republic throned in the Vatican and the pope himself was a fugitive, ~~the Romish Church~~ Catholicism became the state-religion in Belgium, which until then had not been priest-ridden; in Old England she gained a new and firm footing; on the ruins of France she erected her glittering banner; many of the German states, at that time,

again heard Catholic preaching, where the voice of the indulgence vender had been silent for 300 years. It is impossible to tell whether she favours the antiquiest forms of antiquity, or does homage to the latest strides of progress, for whilst in her monastic orders she is restoring the strictest, oldest rules of external discipline, she at the same time follows the spirit of the age in performing everything by means of societies. Whilst brother Jonathan goes into convulsion-fits at the sight of the monks of La Trappe whose memento mori are the only words that pass over their lips, she organises democratic meetings in monarchical countries with the sole view of advancing her interests. — On the continent of Europe France and Austria are her chief pillars. During the past year she has freed herself both in the latter country and in Spain from her connection with the state, and moves with so much greater freedom. The school of Möhler is making havoc among the learned, & the Jesuits' domestic missions among the people. Louis Napoleon owes his success to a great extent to the favour she constantly shows to Popery. As regards England, the pope had scarcely returned from exile when his bull organising there the hierarchy, as if it were a heathen country, made the British lion tremble, and the Catholic hierarchy exists in spite of the Ecclesiastical titles bill; Dr. Wiseman is and is called Cardinal and Archbishop of Westminster, all decrees of parliament and demonstrations of the people to the contrary notwithstanding; churches and convents shoot up like mushrooms; thus Popery makes a breach in the

F And who tells them that the ratio will not go on increasing in favor of the Romanists? What might have they to think so? — The truth is that the next future will show us that this ratio will soon be altered, and that for a preponderating influence of Catholic interests manifest destiny lead to annexation? The countries which will be annexed before others, according to all indications, will be Cuba, Mexico, Canada, Ireland, all Catholic countries. — But to cause us ever homes

F In the central seat of Presbyterianism, in the very town where its institutions are the head and source of the exposition of Old School Presbyterian theology, and where by far the larger number of Presbyterian ministers receive their professional training, Archbishop Hughes is at this moment establishing a school, & the pioneer Sisters of Charity are under immediate control it is to be, have already made their appearance. — Let it be remembered, too, that Catholics rarely make unsuccessful efforts, that there are few spots on the globe which having known them once, know them not now, that they work slowly, but surely, patiently, perseveringly and they accomplish their ends. —

F The miracle of the priests had become utterly intolerable. A single item may suffice; according to the latest investigations it has been ascertained that out of the whole number of inhabitants of the island of Sardinia, amounting to 547,000, more than 512,000 can neither read nor write.

walls of Episcopacy, whilst Pusey is at the same time undermining them. — Nor has this country remained free; but our friends should not shake their heads with an incredulous smile and a careless mind, if they lose their religion; let them look at the facts. Without pointing to their new bishoprics, their splendid cathedrals, their educational institutions, their spacious hospitals & their orphan-asylums, I would ask, if these arithmetical does not make them tremble, when they know that in 1776 there was but 1 catholic to every hundred inhabitants, whilst now there are but 15 protestants to every catholic? Nor is their literary influence to be despised. We must read Möhler, Döllinger, Wiseman, Newman, Manning, Brownson and others to see what dialectic skill, freshness, vigour, energy and audacity this modern catholic literature displays before our eyes. — On the other hand, however, her course has not been all triumphal. In Sardinia Ultra montanism and Jesuitism have received a fatal blow, the Papal Archbishop Franzoni has been banished, civil marriage introduced, and the property of the Church secularized. Similar things have taken place in the South-American Republics. In New-Granada, for instance, the government banished but lately Mosquera, Archbishop of Bogotá, who is now the guest of Archbishop Hughes. In Ireland Catholicism has lost nearly 3 millions, partly by emigration, and partly by conversions to Protestantism. By far the greater part of her losses, however, are no gain to Protestantism. They who leave her ranks, generally join the ranks of Infidels, or at least those of

Every period of the Church appears to have assigned to it as its work of development of a particular doctrine, or the solution of some practical question. Christianity itself needs no emendation, no greater perfection than that which it has. But men must ever progress in the understanding and carrying out of its great truths. This great process of development which the kingdom of God upon earth undergoes, which has now continued for so many centuries, this uninterrupted strife between truth and error, holiness and sin, the mystery of godliness and the mystery of iniquity, will not be terminated until the second advent of Christ when all antagonisms like troubled dreams the consciousness of the church, shall be solved. Many, however, close observers of advancing history & such as have drunk deeply at the fountain of truth, can see the bold outlines of the body of Christ as it stretches into the long-sounding corridors of the future. They have seen it foreshadowed in the Apostolic age with its three prominent periods, the Church among the children of the law, the Jews, the Church under the special supervision of Peter; the church among the Gentiles, where Paul acts the principal part, and the harmonious union of the two, as it appears at the close of the first century, presided over by John whose parting words were: Children, love one another! It is not difficult to perceive that the history of the church since Christ offers similar three periods. First that of the Catholic church which looks to

point to their sovereign pontiff as the successor of Peter, and which has always endeavoured, like the Judaizing legalists, to change the free gift of the gospel into the strict requirements of the law, and which imitates the ancient Jews by their rites and ceremonies, and their degenerate children by their traditions. — Corresponding to the second, the Pauline period of the Apostolic age we have the second, the Protestant period of the Church, when the epistles of Paul are looked upon as the great exponents of the Bible Doctrine of justification by faith alone, without the deeds of the law, and when the offer of a free, gracious pardon once more gladdens the nations. It is from such prognostications that we believe to be placed in an age of conflict, & that the World, the Johannine period of the church is yet to commence. The time in which we live is exceedingly similar to the age immediately preceding the Reformation. The prominent points of the latter alone need be observed, in order to make their similarity to relations now existing in a high degree striking. Then, as now, a restless activity manifested itself; then, as now, the foundations of society were examined anew, and many a social question was agitated with more or less violence. It was at that time that printing was invented, our day has seen the invention of the telegraph; it was then that maps and charts were first so perfected as to aid the mariner; our age has dispensed with the aid of the wind through steam-navigation. Only 20 years before the Reformation the European, Celtic stock discovered that Eldorado they had so long been in search of; we have seen the

the Radicals; & Radicalism, in its very nature, and so far as it is true to its own life-element, must be a foe to all positive Christianity. Wherever there appears to be a real struggle, as in Italy and Spain, & it is not an impure between Roman-Catholicism and Evangelical Protestantism, but rather between Catholicism and Infidelity; and surely, we ~~[illegible]~~ would not be counted with those who think to be doing God's service when ~~[illegible]~~ through its ~~[illegible]~~ from the dross, they oppose this corrupted form of Christianity at all hazards, no matter what schemes more wicked they may thereby themselves be furthering. — From this petrified mass of heretical Fathers' dreams to a great callous incrustation of a still lower form of will-worship the transition is most easy. We allude to those "tribes of the wandering foot and weary breast"

Who must wander witheringly,
In foreign lands to die
And where their fathers' ashes be,
Their sons may never lie.

We speak of those that wept by Babel's streams,
Whose shrines are desolate, whose land a dream; —
We speak
Of the Jews. — But a mere allusion, a mere calling their name to remembrance is all that we can do. ~~[illegible]~~ The Jews' condition and their claims upon the labours of the Christian world seem to lie entirely beyond the range of their Societies' Inquiries, if we are permitted to judge from the reports which we have been privileged to hear. Lest we should be committing something for which there is no precedent, we shall but cast a hasty and almost fearful glance at this subject and quickly dismiss it. Shortly after the spirit of Missions

which now animates the church, had begun to move, the people of God turned their attention also to his ancient covenant people. Most of those that first broached the necessity of separate mission to the Israelites, were frowned or laughed at. A few persons in England established ~~a society~~ the first society in spite of all discouragement, ridicule and even opposition: they did not remain alone, however, and the results obtained during these last 40 years are astonishing. For various, and some quite obvious reasons, it is impossible really to estimate what has been accomplished: those best acquainted with the subject, claim for this cause quite as much success as that met with in the most flourishing of mission among the heathen. So much is certain: A great change has been wrought. The Jews are now far from being that unsocial and exclusive people which they formerly were. Through the writings of English divines, and also through German literature and philosophy, which, however incapable of establishing truth, is powerful in uprooting error, the Jews have been cast adrift from ancient Rabbinic moorings: and then a step has been taken towards Christianity: for they cannot go back to Talmudism, neither can they rest as they now are. The enthralment of mind, which for centuries has been a curse and bane of this unhappy nation, is not only beginning to give way, but truth has actually made a marvellous progress. Judaism, that rock which enveloped the whole of its profession in the most intricate labyrinths, has in many places been boldly mapped asunder. As to more tangible results, it may be stated that there are at the present day more than 40 clergy-

men in England alone who are converted Jews. That there have been more Jews converted during the past 30 years than during many centuries previous to this time, has been often stated. The whole number must be very great when we find the most reliable authorities give the number of converted Jews that live in the city of London, as being 1000, and in Berlin 2500!—

In reference to the sphere embraced in our last topic, Infidelity in its restricted sense, the past year appears to have been remarkably barren, both in points & ideas. A physician in Baltimore which place seems to possess a soil teeming with all sorts of error, published a very large work in 2 vols. in which he appears to vindicate the truth of the Scriptures at the expense of all religion. (It's influence however, in the public mind, thus far, seems to cripple the spirit of religious freedom.) This is a novel ploy, to be sure — In France, the increased and still increasing political pressure together with the severe censorship in regard to all matters referring to the government, appears to produce the same phenomena as in Germany; men turn their minds to theology & philosophy, and if we were astonished at the mighty cobwebs the Teutonic spiders spun from their own bowels, we shall be amazed at the grotesque shapes, and the foolhardy, venturesome, utopian ravings Gallic mediocrity will bring to light. In England men think they have detected an organized attempt to poison the minds of the people, both through the press and the lecture-rooms, and efforts are made to counteract the poison. — In Ger-

many a better day is dawning. Rationalism is dying there for want of breath; the atmosphere has become so much infected again by positive Christianity ~~again~~; & so many are the atoms floating in it, of a sound faith, exalted views, and heavenly piety, that the poor Naturalists and Mythologists and Pantheists, afraid of Apoplexy, talk of emigrating to the Hottentots, that unsophisticated people of nature who have not been corrupted yet by the unnatural doctrines of Imputation, an Atonement, and other disagreeable matters.

On the whole, tho' there is cause enough for anxiety to the serious mind, yet we may still turn, and find comfort, and hope, and confidence. The Spirit of God is moving over the moral world, as it once moved upon the face of the waters. Then God divided the light from the darkness, and he is doing so now. The lights that men are lighting up, and that are flashing here and there through the darkness, tho' they are to flare and dazzle for a season, shall be quenched; and when they burned shall be utter darkness; and the people shall turn to the pure light, and bow before it, and it shall shine in upon their souls, — even the light of the Son of Christ.

Saturday, 11 o'clock P.M.
February 26th. 1853.

Your Sorrowful